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ABSTRACT

In 1890, Marshall Hudson, a Syracuse (New York) crockery merchant, began a men's Bible class, called Baraca. The aim of the class was to make happy or bless every man who came into the circle, and the class tried to have an engagement with its members every night of the week. Men and women were encouraged to study in separate classes with separate rooms. The "secret service," a major ingredient in Hudson's classes, was a plan for the young men and women to pray at noon every day for the salvation of unconverted members. Hudson formed the Philathea Bible Class movement three years after beginning the Baraca class. Early classes were formed around a strong organization, an enthusiastic social life, and a spiritual focus. Very few historians recognized the existence of the adult class movement during the first part of this century. Though some credit is given to Hudson, it is only given because he began the movement. Apparently, the adult class movement flourished for 30 years (1890-1920) and then was absorbed into the various denominations. Its existence as an independent movement waned after that. Even now, however, many older churches, particularly on the Eastern seaboard, have a Baraca or Philathea Sunday School Class. The World-Wide Baraca Philathea Union still exists. (Appendixes include a tribute to Hudson written by Henrietta Heran, letters, and newspaper clippings.) (YLB)

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SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

SCHOOL OF RELIGIOUS EDUCATION

DEPARTMENT OF ADULT EDUCATION

MARSHALL A. HUDSON

PIONEER ADULT RELIGIOUS EDUCATOR

U.S. DEPARTMENT OF EDUCATION
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JIM WALTER

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MARCH 3, 1988

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Yours for another "Million"
Marshall A. Hudson.

October, 1990 marks the one hundredth anniversary of the beginning of the Baraca Bible movement, begun by Marshall A. Hudson.[1] Hudson is generally recognized as the founder of the adult Bible class movement. His first class, called Baraca, began in Syracuse, New York with eighteen men. Eight years later the Baraca Union was organized. By 1905 Hudson was able to report that there were "over 100,000 men studying International Lessons in every state and province of North America." (Hudson 1905, 275)

Who was Marshall Hudson, and what was his contribution to the awakening of the churches to the potential of adults in Sunday School? This paper will attempt to trace the life, examine the work of, and measure the influence of this significant adult Sunday School leader.

Marshall Hudson

Charles Trumbull, noted religious educator, introduced Marshall Hudson as a "man who wants a million" in Hudson's book, How to Reach Men to Hold Men to Teach Men to Win Men It Has Been Done. Hudson was born in 1850 and was a successful crockery merchant in Syracuse, New York. He worked in the Christian Endeavor movement, but had a yearning for men to be won to Christ and involved in Bible study. He saw a great need for a men's Bible class for his city of 100,000. His own church did not have a men's Bible class. As Trumbell describes it, "Something was wrong. But that something could be set right, and the opportunity in this vast field was a fascinating one for a business man who knew men, who knew the Saviour, and who knew the

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[1]The author acknowledges the assistance of persons in the Onondaga Public Library, Syracuse, New York; the Onondaga County Historical Society, the American Baptist Historical Society, the Historical Commission of the Southern Baptist Convention, and The World Wide Baraca Philathea Union.

possibilities of system and organization." (Hudson 1907, 14) The actual beginning of the Bible class in October, 1890 shows the ingenuity and enthusiasm which Hudson displayed:

> The home church was being decorated just then, and the entire Sunday-school was obliged to meet as one class in a rear room. Hudson noticed a few young men waiting outside to walk home, after school, with their girls. He did not want to ask them to join the rest of the school in the single room available, so he invited them to crawl in under the rafters of the partially finished church and find a place for the Bible Class that he asked them to form with him. They were ready for a novelty like that, and did so, sitting on the back of a seat while their teacher faced them, standing on a front seat. There under the scaffolding, amid dirt and plaster, he taught his first men's class, asking for a prayer in order to secure quiet, and then telling and applying the lesson story in simple language.
>
> They stayed by their teacher, these young fellows, and for several Sundays met 'roosting,' as they said, on the backs of the pews. ...the opportunities for reaching men kept opening before him, and the church's neglect was so painfully apparent that he could not endure it, and kept looking for a man to lead and organize his class. ...He finally gave in, and set himself to finding out the real needs of the eighteen young men whom he had gathered together. The secret of successful work for men now is so widely known that it is hard to realize that it was ever overlooked. It is this: stop doing for them, and get them to do for others. Hudson threw the responsibility for all the activities of the class upon the members of the class. They organized thoroughly. He insisted that the class must still remain a Bible class, and that nothing but the Bible should be taught each Sunday. To this his men heartily agreed, provided they were allowed to study the Word as men, and not as infants. (Hudson 1907, 15-17)

Marshall Hudson died on December 13, 1926. The Baraca Room of the First Baptist Church in Syracuse was named in his honor and he donated the chimes which rung from the church over downtown Syracuse.

The Baraca Sunday School Class

The new Baraca class took their name from 2 Chronicles 20:26, "And on the Fourth day they assembled themselves in the valley of Berachah; for there they blessed the Lord: therefore the name of the same place was called, The valley

of Berachah, unto this day." Why the name was changed from the Biblical text is a mystery, however. Their aim was to make happy or bless every man who came into their circle. Many officers and committees were put to work, and the class tried to have an engagement with its members every night of the week. As Hudson described it,

> The class became a sort of joint stock company and not the property of its teachers. Each class elects its own officers and calls its own teacher for a stated term. This form of government makes a permanent organization. When a teacher dies or moves away, the class does not disband, but calls another. It was found that young men liked to see business methods in a Bible class, so a separate room was provided, and after the opening exercises of the school the class marched to their room. Here the president presided, calling for the notices of the week and to take the attendance, the treasurer to take the collection, and the teacher to give the lesson. (Hudson 1905, 276)

Hudson established an elaborate identification for his classes. They adopted class pins, emblems, and mottos such as "we do things." Their motto was "young men at work for young men, all standing by the Bible and the Bible School." (Hudson 1907, 35) They also had a special grip or handshake, a class song, yell and colors.

He felt that men and women could study the Bible best in separate classes with separate rooms. Men and women were urged to furnish their own rooms. These rooms were often used during the week for games, prayer meetings and the like. Here again, the men maintained their rooms and developed the activities. (Hudson 1907, 52,53)

The energetic Baracas made sure that members and visitors were contacted. A "captain" was responsible for ten men's regular attendance. To reach new men they formed a "hustlers" or seven-day committee. They printed small invitation cards and passed these out to newcomers in their work places. The

class compiled a membership list and a "may be" list which was used to invite persons to class socials.

The Secret Service

The secret service was a major ingredient in Hudson's classes. He exhorted his readers that "many teachers of large Bible classes who are counted a great success in the Sunday-school are failures in their work before God, for lack of winning men to Christ." (Hudson 1907, 91) The secret service was a plan for the young men and women to pray at noon every day for the salvation of their unconverted members. Members and teachers would make a covenant with one another to speak to the unconverted members as well as pray for them. After they made the pledge in writing, the members decided to make it a matter of secrecy from the class and called it the "Secret Service."

Pledge
My Secret Service
(Matt. vi: 13,14)

1. I pledge to pray for the unconverted members of our Bible Class every day at noon, or as soon thereafter as I remember this pledge.

2. I pledge to make a list of those to whom I will speak, and to work and pray for them.

3. I will meet the secret service members once a month and pray aloud with them, and do all in my power to help bring _____ members to Christ within the next six months.

Dated _____ Signed _____
(Hudson 1907, 93)

Hudson strongly suggested that each class adopt the Secret Service plan for evangelism. "The adult Bible class is the evangelistic force in every Bible school, and from that place we shall expect that men will come to Christ. It

is a good reputation for you if the unconverted man in your city says occasionally as he does of some of our Bible classes: 'I do not think I would dare join that class; everyone that joins that class becomes a Christian, and I am not quite ready yet.'" (Hudson 1908, 321)

The Philathea Class

Hudson formed the Philathea Bible Class movement three years after beginning the Baraca class in 1893. Some churches had several Philathea classes, naming them "Sunshine," "Dorcas," or "Junior" Philatheas. These women's classes had similar constitutions, mottos, platforms, and officers as the Baracas. In 1914 there were classes in every state and several foreign countries.

The name Philathea was coined by the pastor, Thomas Villers, and meant "lovers of truth." Marshall Hudson's daughter, May, was one of the founders of the World-Wide Philathea Union.

The new class established a class pin which indicated the Philathea emblem. Also members had a secret grip which one could learn by joining the movement. Philatheas sang the class song, "We Hail the Day That Gave Thee Birth" and had a class yell, P-H-I-L-A-T-H-E-A - Philathea! Their purposes were explained:

> The Philathea Movement provides for the all-around development of the young woman. There are social, athletic, library, benevolent, missionary and social service appeals -- but first emphasis is laid upon the spiritual appeal. Bible study, discussing Bible truths and their application to everyday life problems, winning women to definite decision for Christian life, training them for practical, Christian living and service -- these are the primary purposes of the movement." (Hudson 1914, 153)

Once a class was registered, it received the Baraca and Philathea News and other information. Again, the Philathea emblem was copyrighted, and no

class could use it without enrolling in the World-Wide Union. (Hudson, 1914, 154). The suggested class officers were a president, vice president, secretary, and an assistant, treasurer, press reporter and librarian. Each class needed at least four committees: volunteer, membership, social, and relief, plus a secret service. Hudson urged the newly formed Philathea class to secure a charter in the World-Wide Baraca-Philathea Union. A monthly paper was sent to the officers. Several pamphlets offered assistance to the classes: 280 Things the Philathea Classes Can Do; How the Senior Philatheas Can help the Juniors or Inter-M's, How to maintain Committees and their duties; How to maintain interest in the class during the summer months; How to form a Philathea Bible Class; How the Juniors may succeed; What to do with an Indifferent President. (Hudson 1914, 16,19)

What was it like to attend the Philathea class? Hudson suggested an order of activities:

1. Call to order by President
2. Prayer, closing with the Lord's Prayer in concert.
3. Philathea Song (when convenient).
4. Passing membership cards by the Secretary and Assistant.
5. Notices for the week by the Secretary.
6. Any one sick or in distress.
7. Collection by the Treasurer.
8. Lesson by the Teacher (30 minutes), who closes with prayer
9. Secretary's report of attendance to-day (sic).
10. Treasurer's report for to-day (sic).
11. Rise and repeat our National Platform.
12. 'Friendly shake service.' New members and visitors welcomed, when every one is expected to shake hands with every one else in the room.
13. Adjourn to closing exercise of the Sunday-school. (Hudson 1914, 15,16)

Miss Emma W. Thursfield was the first teacher of a Philathea Bible class which began in 1893. She taught it for seventeen years and four hundred women were converted in her class. These early classes were formed around a strong

organization, an enthusiastic social life and a spiritual focus. (Hudson 1914, 21)

Influence

It is significant that several books which chronicle the history of Sunday School do not mention Hudson's work. For instance, The Big Little School never mentions the emergence of the adult Sunday School movement, though published in 1971. The same can be said of Fergusson's Historic Chapters in Christian Education in America. Even up to the first quarter of the twentieth century, most works listed the emergence of the International Lesson Committee as the main focus in religious education. This meant the development of a specific curriculum series for children and youth, but not adults. On the other hand, Barclay and Phifer recognize Hudson's mark by indicating:

> There is an entire lack of information as to when and where the first organized class came into existence. No special effort has been made to discover the beginning of class organization. It is probable, however, that some adult classes were organized more than a generation ago. In Syracuse, New York, the Baraca movement was started in 1890; and in 1898 the Baraca Union was organized. (Barclay and Phifer 1925, 12)

The annual reports of the International Sunday School Convention give insights into the progress of Hudson's influence. In the Eleventh International Sunday School convention held in Toronto, Canada in June, 1905, Hudson reported on a "Bible Class Work for Men." In this same setting W.C. Pearce reported on the "Adult Bible Class Movement." However, Pearce did not mention Hudson or the Baraca movement by name:

> It would be impossible to give the date when the first adult class was organized. According to various plans and in various places, such classes have been organized for many years. The last few years have been marked by special activity in this work. Many classes

> have grown to large proportions. Several plans have been devised that have attracted widespread attention. Among these may be mentioned the Baraca, Philathea, ... (Pearce 1905, 642)

Three years later in Organized Sunday School Work In America, Hudson was not mentioned, even though this was the official report of the thirteenth International Sunday School Convention in San Francisco, in 1911. This and later references leads the author to surmise that Hudson and the Baraca-Philathea movement had begun to be subsumed under a widespread adult Sunday School movement and denominations had begun to develop their own adult Sunday School programs for adults.

While field secretary of the Baptist Sunday School Board, Landrum P. Leavell received overtures from Hudson to consider becoming Field Secretary for the Adult Organized Bible Class Department of the International Sunday School Association. Apparently Leavell, a Southern Baptist, refused the offer and became the first Baptist Young People's Union secretary. (Hearn, 1958)

W.L. Howse, a Southern Baptist educational leader commented about the Baraca Philathea classes:

> Generally speaking, the classes sustained a loose relation to the churches; though considered a part of the Sunday school, they were independent of church control. In many cases a program of independent activity developed which became detrimental to the church's fellowship and service. Loyalties became intense and tended to focus on the movement and the individual class instead of the church. Thus, denominational and local church leaders began (1915-20) to redirect the interest of men and women to a program of Bible study through classes integrally related to church control and work. In Southern Baptist churches the name continued to be used, but connections with the national movement largely disappeared in 1920-25. (Howse 1958, 145)

Hudson's influence has been noted by Southern Baptist Adult Sunday School leader Larry Shotwell in his work, Basic Adult Sunday School Work, a manual used by Southern Baptists:

> In 1890 Marshall A. Hudson organized an Adult movement for the express purpose of enrolling adults in Bible study. He was interested in the young adult men in the community surrounding Syracuse, New York. The results were impressive. Within six months, one hundred men had been enrolled in the class. Hudson's members chose the name Baraca for their class name. Hudson's daughter, inspired by the success of her father's efforts, began a class for women. She chose the name Philathea and the Baraca-Philathea movement was underway. The Baraca-Philathea movement was interdenominational. The Hudsons were Baptist but insisted that the movement be interdenominational. As a result, Bible study was separated from the churches and their control.

Also, John Sisemore, a recognized adult Sunday School leader, chronicled the importance of Hudson's work:

> It remained, however, for Marshall A. Hudson, a Baptist layman of Syracuse, New York, to launch an organized movement for enlisting adults in Bible study. Hudson became concerned about the need for Bible study by the young adult men in his community. The First Baptist Church of Syracuse was in a remodeling program, so the young men whom Hudson enlisted in Bible study sat on the backs of pews which had been stored. In six months, more than a hundred men had been enrolled, and the name 'Baraca' was chosen as a class name. Sisemore 1959, 15)

Conclusions

It is popularly assumed that Marshall Hudson began the adult class movement as a parachurch effort, one that vied with the existing church in attracting adults. However by Hudson's own report, "many churches have been aroused by the formation of these classes and some which were barely keeping up an existence have been transformed into beehives of Christian work." (Hudson 1907, 47). Moreover, the present statement of the World Wide Baraca Philathea Union states:

> Baraca-Philathea offers no creed, or theological theories, except that we stand by the Bible, believing it to be the whole Word of God, inspired by the Holy Ghost. In order to stand by our platform, it is essential that we endorse the doctrines, and cooperate in the plans of the church of which we are a member. It does not separate us from anything connected with our church school or church, nor

> unite us to anything except new ideas, new systematic methods, a greater zeal, and consequently a greater efficiency and loyalty. (World-Wide Baraca-Philathea Union, n.d.)

It is unfortunate that most of what we know about Hudson and the Baraca-Philathea movement comes only from Hudson himself. As noted earlier, very few historians recognized the existence of the adult class movement during the first part of this century. Though some give credit to Hudson, it is only credit given to him because he began the movement. It is apparent that the adult class movement flourished for thirty years (1890-1920) and then was absorbed into the various denominations. Its existence as an independent movement waned after that. Henrietta Heran, who oversaw the organization after Hudson died, wrote a tribute to Marshall Hudson. It is included as an appendix to this paper.

This remarkable Syracuse merchant had set the direction for adult Sunday School work for years to come. Even now many older churches, particularly on the Eastern seaboard, have a Baraca or Philathea Sunday School class. The organization which Hudson began still exists and the World-Wide Baraca Philathea Union is planning an anniversary celebration in New York in October, 1990.

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Barara and Philathea Bible Classes

THE growth of the Baraca Bible Class for men and the Philathea Bible Class for women, which began in the First Baptist Church of Syracuse, N. Y., in the summer of 1890, has been the means of the Sunday School changing its work from that of a school for children to a greater school for all people. To-day there is a national organization of the World-Wide Baraca & Philathea Union, Inc., of over a million members. These classes have a central office and publishing house from which over half a million pieces of literature are mailed yearly and a great convention of several thousand young men and women is held from all parts of the world.

The literature of The World-Wide Union is now printed in Italian, Spanish and Japanese and these classes are being formed at a rapid rate in all foreign countries. In the United States alone there are twelve thousand Baraca and Philathea Classes, and last year over 18,000 young men joined the church from the Baraca Classes alone.

The "Adult Bible Class movement" had its first start in this church in the formation of the first Baraca Class.

In the year 1890, Mr. Marshall A. Hudson, a young business man, with an idea, conceived the formation of a strictly men's Bible class in this church. While the church was undergoing repairs in the summer of 1890, the Sunday School met as one class in a rear room, as the auditorium was being repainted and refurnished. Mr. Hudson, coming to the school, was waiting for his family in front of the church, when upon looking around he discovered that there were 18 other young men waiting for the closing of the school. It is supposed they were waiting to go home with the girls, of which there was a limited number in this school, although it only comprised about 100 members. As Mr. Hudson looked at these young men, he wondered why a place could not be made for young men in organized Bible classes in this church. The idea that such a thing could be done took form as he invited these 18 men to crawl under the scaffolding and, taking a piece of carpet which lay near to rub the tops of the seats off, he volunteered to teach by standing on the front seat. It only took a few minutes for him to find himself facing 18 young men who were sitting on the tops of the front seats.

Mr. Hudson explained to these young men that he scarcely knew why he had asked them there, as he was not a teacher, although he was one of the most successful salesmen in the city. He was in the condition that General Grant was, who, when he was in India, had a large elephant given to him as a present. As he could not pay the freight home on it and he was afraid to refuse it, he had an elephant on his hands. Mr. Hudson was in the same predicament. He finally told them that, although he was not a teacher, he had learned years before when a traveling man to tell a story and that he would tell the story of the lesson in his own language, and he should expect them afterwards to do the teaching.

As soon as the story was told Mr. Hudson remarked that this story came from the Bible and was the lesson that was being taught in the regular school that day. He told the scholars that this lesson should be of great use to them on Monday and all during the week and that they should be better salesmen, students, or better men wherever they were because they had heard the lesson, and if this was not so, that the Bible was not what they needed for everyday life. He told them he believed the Bible was good for Monday and Tuesday and every day of the week and invited them to freely express their opinions whether they

agreed with him or not and at once turned the lesson over to the young men for free discussion.

To Mr. Hudson's surprise, these young men all began to talk together at once. After a long discussion they agreed to meet the next Sunday in the same place.

As Mr. Hudson was on his way home that Sunday, he came to the conclusion that he had discovered something which, if it could be proven, would turn the old First Baptist Church upside down. The fact that he had discovered was, that young men could be induced to come to Sunday School to discuss the Bible and to study the same if placed under certain conditions. These conditions seemed to be that they should have a place given them where no one could disturb them and see or hear them.

After several weeks upon the tops of the seats, the new church was finished and a room was given the class and they began to organize. Officers and a constitution, a name, a platform and a motto were soon put in force and the class soon began to grow until there were from 200 to 300 members. The name chosen was "Baraca," from 2nd Chronicles 20: 26, and means "Blessed or Happy".

The Philathea Class was formed for women under the same plan and the name was chosen by the pastor, Rev. Thomas J. Villers, D. D., and means "Lovers of Truth". They have the same platform and motto, and both classes are using the Secret Service.

In twenty-four years, the work has grown so the First Baptist Church has had over 900 members from these two classes, over 500 of them coming from the Baraca Class alone.

To-day there are classes in every state in the Union and in most of the large cities are City Unions of Baracas and Philatheas, as well as State Unions in many of the states, some of whom have paid State Secretaries who spend all of their time in the work.

A plan is on foot for a tour of the world by a committee of Baracas and Philatheas and it is hoped that this tour will result in each class supporting a native missionary or at least the enlisting of 10,000 classes who will each send the money to their denominational missionary boards for the support of at least one missionary from their class. The work has been of God from the very first and the National Union has been trying to keep in touch with the thousands of new classes which seem to spring up in every part of the world.

First Baptist Church, Syracuse, NY

The Men's Parlor — The Baraca Class Room

Written by Albert F. Eckel, Syracuse, NY, May 30, 1914

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DR. JAMES E. SHEPARD, Field Superintendent for the Negroes' Durham, North Carolina.

Office of M. A. Hudson,
Secretary Adult Bible Class Committee,
Syracuse, N. Y.

Confidential

June 18 1906

L. P. Leavell
Oxford Miss

My Dear Leavell.

I cannot see my way clear to act as Field Sec'y on Organized Bible Classes and I am constantly thinking of you. It is only a question of a few months when the International Committee will have to put a secy in the field the same as Pierce & others. Have I your permission to place your name before that committee? I have no authority now for asking this but ask it so when it does come we may lose no time in getting our man. I know Barnes and Philathea will not suffer if you are the man. We are all quite well and happy in lots of S.S. work and our little farm. Mrs H & May join me in kind regards to you and Mrs Leavell. Let me hear from you. Yours Truly

M. A. Hudson.

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FIRST CLASS ORGANIZED SEPT. 10, 1890

THE
BARACA UNION
OF AMERICA

BC
AB

One Hundred Thousand Young Men, at work for Young Men, all standing by the Bible and the Bible School.

OFFICE OF THE PRESIDENT
M. A. HUDSON

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Marshall A. Hudson, President, Syracuse, N. Y.
R. N. Simms, Vice-President, Raleigh, N. C.
Rev. W. G. Thrall, Vice-President, Freeport, Ill.
Rev. Chas. McKenzie, Vice-President, Johnstown, N. Y.
Rev. Frank Anderson, General Sec'y, Millville, N. J.
Geo. B. Clapham, Recording Sec'y, Albany, N. Y.
A. S. Hampton, Corresponding Sec'y, Detroit, Mich.
R. P. Gardiner, Secretary on Junior Work, Watertown, N. Y.
W. G. Monk, Secret Service Sec'y, Syracuse, N. Y.

SYRACUSE, N. Y. June 22, 1906.

L.P.Leavell,

Oxford, Miss.

My DEAR Mr.Leavell;

I am sending you by mail literature of all kinds to help you form Baraca and Philathea classes in your state.IN a few days I will send youletter heads. Baraca is growing so fast in other states that I hope to get many new classes in your state also. Be free to write me or call for more literature at any time.

Geo.B.Clapham,our secretary,will send you a list of people in your state who written us for literature so can form a class. Will you kindly write them and find out if they have done so and if you can help them? We look to your state to form more classes than ever before this year.

Thanking you I am

Yours truly,

Marshall A Hudson

President.

25.

I have put your name befor the International Committee as Field Sec'y for the Adult Organized Bible Class Department of which I am now Sec'y. They want a man to locate all his time and I cannot do it yet we want of Baraca & Philathea

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Men and Women at Work

Work among men has been a main concern of every pastor who has served our church. In a letter to Dr. Bernard Clausen on January 3, 1927, H. L. Dyer, president of the Men's Federation had this to say —

"There are really three central media in the Church, around which the work among men has centered. These are the First Baraca Class and the Morse Baraca Class in the Sunday School, and the Men's Federation in the Church and Congregation."

Except for the Morse Baraca Class (a group of older men and no longer existent). The First Baraca Class and the current Men's Club remain the sources of membership in programs that promote men's work in the Church today.

The First Baraca Class retains its distinctive position and the roster of the Men's Club contains the names of most male workers in the Sunday School, Church Boards and Committees.

Everbody Went To Sunday School

In the early days of the Golden Decades, just about every First Baptist family was represented in the Church School. The "big" class was the First Baraca in Hudson Hall.

Here were more than 160 men — every seat taken and many standing against the walls. An eight-piece orchestra with Frank Allen at the piano and Paul Donovan and his trumpet were features of an enthusiastic session.

At the front of the hall would be Marshall A. Hudson, seated in a huge rocking chair, benignly surveying his beloved Baracas.

Song leaders? Jim Paisley or his brother George, or perhaps Stanley Barker. And the program? — a prayer by gentle, silvery-haired Deacon Rhoades; then a welcoming word by the Class President, Ralph Kresge, John Gee, Robert Wallace, William Veigel, Harold Dyer, or any of the host who served with honor in the pre-War Baraca Days.

The teachers were Dr. Clausen, Luther Wesley Smith and many of the pastors who served the church or who were guest preachers at its services.

The Mizpah housed travelers from distant points and they swelled the attendance. An anticipated event was the awarding of a brown derby to the man who came from the furthest city, and a battered silk "topper" to the visitor from the nearest area.

Fun, there was, but there was a serious side to the Baraca program. Before the Class was called to order, a "secret service" group would retire to an inner room to conduct a prayer session, and the records reveal that men who had need of rehabilitation found their way back to lives of usefulness with the help of the First Baraca Class.

Active Was the Sanford Baraca Class

In 1917 Lee Sanford took over a class of 8 teen-age boys who were without a teacher and organized them in the Sanford Baraca Class for Young Men.

Many of Lee Sanford's boys are now leaders in the First Baptist Church. Numbered among the alumni are ministers, business executives and leaders in many fields. Lee taught the class for 18 years and it finally combined with the adult Baraca Class.

Across the hall was the Philathea Class, a sizable group of women, many of whom were the wives of the men attending the Baraca and mothers of youngsters in the Church School. Their teacher was Professor Charles Henderson a faculty member at Syracuse University.

In other class rooms there were the Brockway Class for men and women, the Temple Philatheas — a younger group and the Agamen Class #6.

Through the years the Women's Union has carried on a work of varied interests — charitable, missionary, civic and social.)

Typical of its sustained activity of the Women's Union was the 1943 report of the then president, Mrs. Elmer Heise, who said —

"Each of the sixteen circles, aside from the White Cross work, have a service project which includes Red Cross Sewing, Overseas Relief, Syracuse Home Association, Elmcrest Children's Center, Wieting-Johnson Rheumatic Hospital, local hospitals, Bethany Baptist Church, Lighthouse and Dunbar Center."

While the changing times have required some structural changes in all departments of the Church basic elements and aims of the Women's organization remain the same.

To again quote from the 1943 report —

"We are always mindful of the theme for the year 'Thy will be done through me' we are ready and willing to serve our Lord, our church, our pastor and our community."

This for Remembrance

HOW can I begin the task that falls to me today? To do so by throwing wide open the flood-gates of sorrow over the personal loss I have suffered in the death of a friend, would be to lay down my pen and give myself up to memories of days that can never again return. But to grieve would not be to honor the friend who has made the great adventure into the world beyond, of which he so frequently spoke of as "Home."

Some one, some day, will write a biography of Marshall A. Hudson which shall live and inspire the youth of many generations to come. But this is not a biography. It is just a heart to heart talk to those of you who knew and loved him from one who was privileged to know him through years of close association. I would rather someone else would write—for it is not easy to put into words the intangible things of the spirit—and it is the spirit of his life, rather than historical facts that best interpret Marshall A. Hudson, but I can almost hear him reminding me that I am the one to prepare this message, and certain it is that I feel called to lay at least this wreath of remembrance, however modest, on the altar of a friendship that had far reaching influences in my life.

Whittenberg Henrietta Heard

Death

The most inexplicable thing in life is death. With all the progress in modern science we have not fathomed the mystery of it. If death were something that came to a few, it would be a calamity too great to endure—but it comes to all. It is the very order of life—therefore it must be good—must be of God. And yet how true it is that we are never quite ready to set out upon this strange pilgrimage, or willing that our friends should come to the end of the trail. "Youth begs to live, for there are lessons to learn. Middle age asks to live for there are burdens to be borne for others. Age asks to live to enjoy the fruits of its labors. But Death, with sublime impartiality, issues his edict—and all—irrespective of creed, color, name, value, age or position—pass from the scenes of life into the eternal silence."

It was while in conversation with "The Silent Partner," his wife, whose companionship has sustained and cheered him through the years, that the summons came to Marshall A. Hudson. Only a few hours previously, with his own hand, he had placed records on the phonograph and enjoyed the sweet strains of some of his favorite hymns, among them, "Nearer my God to Thee," "Abide With Me," and "When the roll is called up yonder, I'll be there." On the very day of his passing I received from him a two-page typewritten letter, telling me of his plans for the future and saying that it would not surprise him at all if God granted him ten more years of life—"for God has many times performed greater miracles than that for me." Many times he has written me that it was his wish that when the summons should come, the Silent Messenger would find him in the midst of the work and it was so.

But he is gone! I miss him profoundly, I am reminded of him constantly. "To live in hearts we leave behind, is not to die."

The Movement He Founded

The name, Marshall A. Hudson, is indissolubly linked with the names Baraca Philathea. The story of the starting and growth of the movement reads like romance. Who does not know of the forming of that first Baraca class way back in the nineties and a little later of the forming of the first Philathea Class? It is acknowledged now that Baraca was not only the first organized Bible class but that it was the model and the inspiration for the various adult Bible class movements that have come into existence. Yet it is worthy of note that no one of them has been successful in the same measure and degree as has Baraca-Philathea. Most of the other movements have depended to some degree upon paid officers—efficiency, highly centralized organization and authority, money, elaborate programs—none of which are emphasized in Baraca-Philathea, yet Baraca-Philathea is the thing that best interprets the true spirit of Baraca-Philathea which would otherwise never be reached.

Baraca-Philathea gave the model and the inspiration—yet other leaders who followed these did not always catch the thing that best interprets the true spirit of Baraca Philathea. The majority of them became "organizations" with centralized authority ministering to definitely defined groups, often placing emphasis upon doctrine rather than upon the truth which Jesus declared should set men free. Baraca-Philathea remained a "movement," an idea offered to any group, anywhere, who consented to gather together for Bible study. The very simplicity of the idea, and its perfect harmony with the evangelistic plan and spirit re-

corded in the Bible can alone explain the development of the movement through the years in a way to grant to their founder the fulfillment of the dream of his heart for—"A million," a million young men and women studying the Bible and giving their lives in service to the Master.

All who know of Baraca-Philathea are familiar with the Secret Service. "A praying hand in every class" that was Mr. Hudson's Prayer. Bible study, prayer, soul winning, service--these are corner-stones of the movement which is known throughout the world as Baraca-Philathea.

It is estimated that during the years of its existence—that no less than a million have come under the influence of Bible teaching through contact with these classes, many of whom have been won to Christ and have caught the inspiration to "win the one next to you."

Lives have been transformed, youth has dedicated its all to the service of the Master, sinners have been reclaimed, valiant souls have heard and heeded the call to go to the uttermost parts of the earth to preach the Gospel, broken homes have been reunited, leadership has been discovered and consecrated, men and women, young and old, have been born again, born into the Kingdom—through the direct or indirect influence of Baraca-Philathea. But all these things are a matter of history—and this message is not to repeat facts already known so much as to interpret to the world--as my tribute to my friend—the spirit of the man whom God so signally used for the furthering of His Kingdom on earth.

Faith in God

What was it about Marshall A. Hudson that makes him live in our hearts and will make him live in the hearts of [illegible]

The most outstanding characteristic of Mr. Hudson, in my judgment, was his simple, child-like faith in God. He talked with God, and about God, as if He were near, a friend in whom He had implicit trust. He looked for and recognized Providential leading in the least detail of his life. He believed with all his heart that God--not himself—was the originator of the Baraca-Philathea movement, and he trusted God to bring into the movement the needed workers in the time of need.

Now that the earthly life of Marshall A. Hudson is ended, and we can no longer wonder what remarkable thing the man will do next, it becomes possible to view his career as a whole. And what a remarkable career it was! How God used him! How unique was his service to humanity. And what child-like faith he maintained in God right through to the very end of the way.

In striking way this faith revealed itself in connection with the movement with which his name will be associated as long as it lives—he believed that God inspired it that God directed the choice of the name, that God directed the forming of the Secret Service. He believed that God called him from a successful business career to a life of service to humanity in the name of the Christ.

One of the outst[illegible] [illegible] the day that Marshall [illegible] accidentally. How true it is that we often pass through a crisis without realizing [illegible] traordinary is occurring. [illegible] we are aware that the [illegible]

Even in that first meeting—in that first conversation—Mr. Hudson repeatedly told me, "You are the answer to my prayer," and certain it is that the developments of the years confirm in no uncertain way, that God was in that meeting. Influences were set in motion in that brief hour that have been far-reaching and the measure of which only eternity will reveal.

And from that first eventful meeting - down to the day of the receipt of his last penned message—there was always the revelation of a simple, child-like faith in God. I could not do honor to the memory of my friend, if I did not say that many and many a time when the way was hard and difficult—as it frequently was in those early years of youthful endeavor—a letter from Mr. Hudson would bring to me so much of this faith that I ventured more and more in trusting my all to God, and so it now is, when he no longer is here to share this assurance with me,—that I have come to know peradventure of a doubt, that God loves and cares, [illegible] and "brings things to pass," and that we may [illegible] see God's leading and providence in the ex[illegible] the every day.

A Man of Prayer

The simple child-like faith of Mr. Hudson's revealed [illegible] in his prayer life. He lived constantly in [illegible] prayer. More than anyone I know could it [illegible] him that he fulfilled the Scriptural injunction to [illegible] "without ceasing." My files hold hundreds of letters [illegible] praying man and always these letters had in them [illegible] Sometimes it was telling me [illegible] God answered on prayer- perhaps it was [illegible] about prayer. Often it was telling

me of answer to prayer—told so vividly and convincingly that one could not doubt its efficacy. Again it would be about a new venture in faith in prayer that he was making and often it was expressing gratitude for those who were praying for him. And oh, how often, has he sent me a name and asked me to join with him in prayer for that one. Prayer was the breath of his life—and as I look back, I find myself strangely stirred over the fact that often, after the reading of one of his letters, the sheer force of the impact of the power of prayer which came to me in the letter caused me to pause and, then and there, lift my heart to God.

"More things are wrought by prayer than this world dreams of," and something in my heart tells me that even now our friend is discovering that among the treasures he has laid up in Heaven—the brightest, most shining, most radiant of all, are the treasures builded of his prayers.

The Personal Touch

Growing out of his faith and his prayer was his concern for those who knew not the Christ or who were young in the things of the Kingdom. He longed for others to come into the Kingdom "made up of hearts who leave all to follow Him"—for he knew that only thus could they be safe. And so he yearned over them and prayed for them and talked freely and gently to them—and was never happier than when someone, no matter whether one who had wandered far in the paths of sin, or one who had been not far from the Kingdom—never happier than when someone to whom he had given prayer and care, made a decision for Christ. And how easily and naturally he talked of the things of the Kingdom—how happily he invited others to

share the feast. There was never any cant, or timidity, or hesitancy, or apology—never any excuses. He had had a wonderful experience and he wanted others to have it too. And he always remembered. All too often we feel our work is done when we have won another to decision for Christ. Mr. Hudson felt it was just begun. He kept in touch, he counseled, he prayed and he asked others to pray for one newly born into the Kingdom. In the next to the last letter received from him one whole paragraph was devoted to interest in a young man who had been converted on the train on the way to a National Convention fourteen years ago. He never forgot—never ceased his prayer and his care.

His emphasis was always upon the individual. In this he was Christ-like. The modern day tendency is to measure values by numbers, to work through large groups in order to get large results. Though the movement Mr. Hudson founded was a movement for banding folks together, he never lost sight of the vital truth that the personal touch is the all-important one in helping humanity. "Christ captured the world by caring for individuals. He led no armies, was a member of no committees, fomented no political revolutions, and wrote no books—his work was primarily the regeneration of the individual heart, nor was the method he employed accidental."

Mr. Hudson used the Christ method. He always had time for the one who sought him for spiritual help. On the train, in a hotel, in his home, on the street, [illegible] in simple every day conversation he witnessed [illegible] He was a winner of souls—and he won them [illegible]

The Bible

No picture of Marshall A. Hudson would be complete without a word about his belief and faith in the Book of Books. But how can one separate faith and prayer from the Bible? It cannot be done and there was no effort to do it in the life of Mr. Hudson. He accepted the Bible with the same simple faith that He accepted life itself. It was not a book to be disputed—it was a book to be studied. It was not a book to be proved, it was a book to be declared.

Its truths were not to be held tentatively until science proved them or discarded them, they were to be accepted and tested out in the laboratory of life. And it was this testing out in life that made the Bible a living book to this friend of mine.

Over the materialism of the times, over the doubts and fears that assailed others, over the questions that troubled or perplexed, sounded the victorious ring of his sublime and simple faith—"I know."

Let me say again, my own life is debtor to that faith, for always he talked and wrote to me of the things of the spirit. With what joy has he written to me of "another promise proved." With what eagerness he searched for the hidden wealth of this inspired Book. And always—in the midst of these years of doubt and testings and materialism on the part of many—he held to the simple faith that enough of the Bible could be understood sufficiently by anyone who was willing to use it for a daily guide. He believed it implicitly, from cover to cover. He believed it to be Divinely inspired, and Divinely sufficient for our daily needs.

I recall in a conversation about modernists and fundamentalists of his asking, "Why make more divisions—why add more strange names, why not be just Christians?" And certainly for him, the Bible held inspiration and sufficient guidance for all who sought to walk "the way." And surely the world needs just such simple faith on the part of all of us who bear the Christ name.

Quiet Ministries

In accord with the simplicity of his life, the ministries of Marshall A. Hudson to others were unheralded. It was only by accident that others would hear of some generous deed—unnoted by the daily press, but written in letters of gold by the keepers of the eternal records. It was only those who were very near to him that knew the story of his O. P. J. (Old Patriarch Jacob) account at the bank, from which he drew to help others in time of need and to carry the Gospel to far-away lands. In his own home at Syracuse there are pictures of boys and girls in foreign lands who are receiving Christian education from this fund. He believed in tithing and more, and in a very real sense he made God his banker. No one will ever be able to estimate the greatness of the harvest that has come from the seed he sowed in the out-of-the-way corners of the field of humanity. Some gifts could not be hidden, such as the giving of the beautiful chimes to the church in which the first Baraca class was organized. And it was those same chimes that tolled seventy-six times, and then tolled one of his favorite hymns, when all that was mortal was carried into the church for the last service which earthly friends could render.

Misunderstood

Mr. Hudson was not always understood—no one who does things out of the ordinary ever is. It is only those who go along in the beaten path that are easily understood.

Let a man venture forth into realms of faith and vision and endeavor and there will be many who cannot follow nor understand and who resort to criticism as a result. Then, too, those who think only in terms of handed-down ways of doing things cannot understand those who are adventuresome. And so Mr. Hudson was ofttimes misunderstood, but here again his faith carried him through. More than once he has written and asked me to pray for someone who had misjudged and misunderstood him—and always he would add—"God will reveal which one is right—and if I'm wrong I want Him to show me."

There were some who criticized Mr. Hudson's way of doing things and complained of what seemed to them inefficiency in certain realms of management. Certain ambitious workers, who staked their belief in modern day efficiency, and placed their dependence upon machinery and organization—sometimes criticized—yet the fact remains that the very thing, which those who did not understand criticized, explains the secret of the success of the man and the movement he founded. He did not depend upon machinery nor equipment nor organization nor efficiency—he trusted absolutely the power of the Spirit. "Not practical," saith the world. "Not by [illegible] but by my spirit," saith the Lord of Hosts.

A highly organized, highly efficient organization at Headquarters, dictating cut and dried programs to the local classes might have killed the very thing which makes the movement live—namely, its spirit. The Headquarters does not exist to control nor to dictate nor in any way to interfere with the local church program; it exists merely to serve—to encourage classes to study the Bible and make its truths live in their daily lives. Only fundamental Christian ideals held in common by all Christian worshippers are represented in the platform and motto and slogan. Loyalty to these lead to a program of service activities which conforms to, and meets the need of, the local church. We are not an overhead, autocratic organization dictating to the classes. We have no program to force on any class. We have an idea and an ideal which the classes are encouraged to use in carrying out the program of the local church. We serve and inspire and unite the classes in a spirit of brotherhood and further than that we do not interfere. It is this [illegible] that has made possible the development [illegible] they have been free to use their own initiative, to utilize their own talent, to express their own personality and to meet the need of their own local [illegible]. It is this characteristic that [illegible] in a class by itself [illegible]. Yet in this one of [illegible], its founder and leader [illegible]. Yet [illegible] in his turn sooner [illegible] frankly admit, that Mr. [illegible] leading of this move[illegible] Bible study

[illegible] Fourteen

Consecration

My life has brought me in touch with many celebrities, and in every instance there has been a "humaness" about them that has charmed me more than the talent that the world honors. And this was supremely so in Marshall A. Hudson. He often said to me that he "was human—not a perfect instrument for God to use—but a consecrated one." And his life reveals the truth that talents and brilliancy and efficiency and even genius cannot weigh in the balance against consecration. In the work of the Kingdom the supreme need is consecration. God can do the extraordinary thing with the ordinary man if there be consecration. The work will be greater if there be talents to lay on the altar—but always the power lies in the consecration. In honoring our friend who has gone, we cannot but recognize that God used him for a mighty work, because there were no reservations in the giving of his all to the Master.

His Humor

No picture of Mr. Hudson is quite complete without mention of his sense of humor, which in his case was, indeed, a "saving sense." He often saw the funny side of things and frequently his letters had a touch of humor, so original and so scintillating that the whole day was brightened. I loved to hear him tell a story, to watch his serious expression until the listener saw the point and then to see the answering smile on his lips and the twinkle in his eye. This sense of humor helped him through some very trying situations. Many a time it was the secret of his transforming an enemy into a friend, for it kept him in kindly humor. He could see the funny side and helped others to see it too. He was a rare combination of strength and

[illegible]

gentleness, of oak and flower, of ability and simplicity. He had dignity without pride and a sympathetic understanding that made him the friend of all.

An Unforgetable Impression

The remarkable way in which God's leading was recognized by Mr. Hudson in the commonplace experiences of life never ceased to be a marvel to me. It was revealed again in the last few weeks of his life. He had expressed a desire to see me to talk over some work. Then--seemingly out of a clear sky—came a call to a convention within a few hours' ride of Syracuse. There was no "chance" about that, in Mr. Hudson's interpretation of the event. God was at work and was granting to him an answer to his prayer. And now, as I look back, I see that the meeting was Providentially arranged.

I shall never forget those few hours spent in the home and in the presence of this friend of many years. I had never seen Mr. Hudson happier, his countenance was fairly shining with quiet joy and peace. The smile, which all who knew him loved, lighted up his face continually as he spoke. Again and again he referred to the very happy time Mrs. Hudson and he had had at the Good News Convention—the last he was privileged to attend. He recalled the workers by name and told me to thank them again for the gracious way they had entertained them. And then he told of dreams he had for the days to come- dreams that I believe will some day come true. We had a prayer together, and in my mind's eye I can see him now, as I saw him then--waving me good-bye from the veranda, as the taxicab bore me away from him whom I was never again to be permitted to see on earth. The light of heaven was that day upon his countenance--and the angels were near, though we sensed it not—for in just a few weeks they summoned him. And so it was that he waved to me in that twilight hour, his last farewell.

There is sorrow in my heart as I realize that I shall see him no more in this earth life, shall never again receive his written word, hear his voice, see his smile or receive the inspiration of his faith-filled spirit. But sorrow gives way to joy in the assurance that we shall meet again and shall know each other even as we are known, where God shall wipe away all tears and death shall be no more.

Farewell—Hail

And so it is we say farewell. What has this message to do with those of us who are Baracas and Philatheas? Nothing, if merely a wreath for remembrance—everything, if in this world a record of labor and sacrifice and supreme endeavor, we are given courage for the present and insight and inspiration for the future. Enough, if something of his spirit of faith and prayer and evangelism communicates itself to our spirits, so that he who has passed on shall live again in the hearts he leaves behind.

He lives in our hearts. He lives also in the "home" to which he has gone. He believed in the Christ of God—"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." Marshall A. Hudson trusted the Christ who made that promise. He believed in his virgin birth, in his mission among men, in his passion, his crucifixion, in his death, in his resurrection, [illegible] coming again to dwell forever in the [illegible] in. And so he lives—[illegible] of reunion!

"Farewell"--as surely as I say it, I know I shall some day say "Hail." In the days that intervene let us thank God that Marshall A. Hudson has lighted our torch even as he had laid down his own. May we Carry On. Thus shall it be when we, too, move from this country of our delight and labor and our love--to the city not made with hands--when we shall emigrate from this country of the starry flag to the one yet undiscovered--the world will be a better, happier place because we have given to it something of the spirit of faith in God, in Christ, in prayer, in service that inspired the life of Marshall A. Hudson.

Beyond

It seemeth such a little way to me
Across to that strange country, the Beyond,
And yet not strange, for it has grown to be
The home of those of whom I am most fond;
They make it seem familiar and most dear,
As journeying friends bring distant regions near.

So close it lies that when my sight is clear,
I think I almost see the gleaming strand,
I know I feel those who have gone from here,
Come near enough sometime to touch my hand;
I often think that but for our veiled eyes,
We should find heaven right round about us lies.

I cannot make it seem a day to dread
When from this dear earth I shall journey out,
To that still dearer country of the dead,
And join the lost ones so long dreamed about.
I love this world, yet I should love to go
And meet the friends that wait for me I know.

I never stand above a bier and see
The seal of death set on some well loved face,
But what I think, "One more to welcome me
When I shall cross the intervening space
Between this land and that one over there—
One more to make the strange Beyond seem fair."

And so for me there is no sting to death,
And so the grave has lost its victory,
It is but crossing with abated breath
And white set face, a little strip of sea,
To find the loved ones waiting on the shore—
More precious, more beautiful than before.

—Sh[illegible]

MARSHALL A. HUDSON

Executive of Worldwide Society Since Inception In Old Baptist Church.

Dec 14 1926

Marshall A. Hudson, 76, founder of the world-wide Baraca-Philathea union, died suddenly after a heart attack last evening at his home, 606 Allen street.

Although he had been in failing health in recent years Mr. Hudson was not confined to his bed and death came with unexpected suddenness as he conversed with his wife.

For the last 36 years of his life—ever since he founded the organizations in Syracuse in 1890—Mr. Marshall had served as president of the Baraca and Philathea and he was active in their service up to the end. His influence through the Bible study movement he originated has been felt throughout the United States and foreign countries. From a group of 12 persons in 1890 it has grown to a membership of more than a 1,000,000 persons. Members of the Baraca classes are young men while the Philathea are young women, and the two organizations form an integral union existent in all denominations of Protestantism.

Caught Vision in 1890.

Mr. Marshall caught the vision one Sunday in 1890 as he walked out of the old First Baptist church in West Genesee street and saw a little knot of youths waiting for girl friends attending the church service. Asking them to step into the church, Mr. Marshall proposed the forming of the organization he had considered. The idea met with favor at the instant and it was agreed. The movement was popular and spread with great rapidity.

As president Mr. Marshall was called on to give more and more of his time to the organization and after several years gave up an extensive crockery business to devote his entire efforts to the union.

A great "Homecoming convention" was held in Syracuse in 1912 with delegates from long distance—the blood upon the waters—and with Mr. Hudson in the place of honor.

His name is known wherever Christian young people gather and many primitive and a million in-[illegible] work. Syracuse the [illegible] of his death.

[illegible] present First Baptist church of which he was a member, in named Hudson hall in his honor and the chimes which ring out often over downtown Syracuse were donated by Mr. Hudson.

Friends saw in his sudden yet peaceful passing a symbol of a life devoted constantly to serving an ideal—even to the end.

Mrs. Mary A. Hudson, his wife, and a son-in-law, Paul A. Donovan, were with him when he was stricken and died.

Other survivors are a son, Marshall Hudson, Troy; three daughters, Mrs. Mary Donovan, Syracuse; Mrs. Eva Robinson and Mrs. Harriet Grubert, both of Liverpool; also 11 grandchildren.

Whether funeral services will be private or public in consideration for Mr. Marshall's many friends, had not been decided last night.

Bells Donated by Baraca Founder Tell Score of His Years.

ASSOCIATE PAYS TRIBUTE

Dr. Mackenzie of Johnstown Reviews Life of Christian Service.

Dec 17 1926

The chimes he gave tolled the score of his years as funeral services were held for Marshall A. Hudson, 76, founder of the world-wide Baraca and Philathea unions, at 2.30 o'clock yesterday afternoon in First Baptist church. A prayer service took place an hour earlier at the home, 606 Allen street, where he died suddenly Sunday night.

Rev. Dr. Bernard C. Clausen, pastor, and Rev. Dr. Charles MacKenzie of Johnstown, life friend of Mr. Hudson and partner in many church enterprises, officiated at both services.

About 200 persons gathered at the church but among that number were only a few young people to pay last respect to the man who, in the words of Dr. MacKenzie, "had interpreted afresh the zeal of youth in the origin of the universal unions."

"Mr. Hudson knew little of theology," Dr. MacKenzie explained, "and cared less but he had a deep passion for the souls of men. His companion for youth was shown a number of times in the way youth came to him in bands to grasp the hand of the man who had done so much for them. The triumph of his achievement was glorification of the commonplace."

After the chimes had tolled the last stroke of 76 and the services were finished, the body was taken from the church and laid to rest in Oakwood cemetery. Several large floral pieces, gifts of friends and organizations in the church, were brought to the church. Bearers were Dr. Jay Bowers, William G. Hudson, Bradford Tebbel, Richard Robinson, William Sears and Charles Dyer.

"He was God's good gift to humanity. God gave him to us and we give him back to God," were the parting phrases of Dr. MacKenzie to Mr. Hudson's friends.

NATIVE OF WASHINGTON

Service as Teacher and Executive There Led to Call to Syracuse.

June 17 1925

Stricken ill shortly before noon yesterday in his office in the department of education building, Dr. Percy Mercein Hughes, 62, superintendent of Syracuse's public school system 17 years, died at 4.30 o'clock yesterday afternoon in Syracuse Memorial hospital. Death was due to heart disease.

He complained of being ill yesterday morning while at work in his office with John A. Cox, superintendent of school repairs. Mr. Cox and office employes gave him aid in an effort to relieve the pain. When his condition failed to improve, they called Dr. Joseph Palmer, school physician, and Dr. Charles Post.

The two physicians worked over Dr. Hughes two hours until they believed he was out of danger. He remained at his office with Dr. Palmer in attendance. Growing suddenly worse at 3.45 o'clock yesterday afternoon, he was taken to the hospital where he died three-quarters of an hour later.

Son Employed in Washington.

Percy M. Hughes, Jr., his son, was summoned from the office of the E. I. Franklin Manufacturing company and Mrs. Hughes, who is in Washington where she was called by the ill-

[illegible] of 6 brothe

Surviving are [illegible] Hughes; his [illegible] Eleanor Hughes, Vassar college, at The body was re taking rooms of Funeral arrange plete until arri who left Washin night. Miss Hu home upon beh father's death.

He was the st controversies dur fice in which he A discussion ha term of his re board members of his contract requested time fore deciding up fice.

Dr. Hughes cli home rule law clean city should six-year term a state attorney- ated for a rulin

Native of W

Born in Wash ary 5, 1864, s Elizabeth Ann E Hughes received ing the District schools, graduati high school in 1 ave Institute of pleted his colleg two years later studies in Dicki Nebr., Pa. He t Johns Hopkins u

WORLD WIDE BARACA PHILATHEA UNION

Tower House on the Potomac - Mount Vernon, Virginia

"I can do all things through Christ which strengtheneth me." —Phil. 4:13